

#8.

Joseph Smith, Jr.'s
R A R E R E P R I N T S

TM

3601 S. NOLAND RD., SUITE 220
INDEPENDENCE, MISSOURI 64055

(816) 373-5850

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WORD OF WISDOM & DEC. 27, 1832

JOSEPH SMITH, JR.
KIRTLAND, OHIO
CA. 1834

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Verily, thus saith the Lord unto you, who have assembled yourselves together to receive his will concerning you. Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord in Sion; and are entered in the book of the names of the sanctified; even they of the celestial world. Wherefore, I now send you another comforter; even upon your friends, that it may abide in your hearts, even the Holy Spirit of promise; which other comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This comforter is the promise which I gave unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the church of the first born; even of God the honest of all, through Jesus Christ his Son; he that ascended up on high; as also he descended below all things; in that he comprehended all things; that he might be in all, and through all things; the light of truth; which is light abideth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand.

And the light which now shineth, which giveth you light, is through him which enlighteneth your eyes, which is the same light that quickeneth your understanding; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God, who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

Now verily, I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man.— And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it forever, and ever; for, for this intent was it made, and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he that doth not abide the law of the celestial kingdom, can not abide a celestial glory; and he who can not abide the law of a terrestrial kingdom, can not abide a telestial glory; therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened; and the righteous shall inherit it; for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive of the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same even a fulness; and also, they who are quickened by a portion of the telestial glory, shall then receive of the same even a fulness; and they who remain, shall also be quickened. Nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejecteth not in that which is given unto him, neither rejoice in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same; that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abide in sin, can not be sanctified by law, neither of mercy, justice, or judgment. Therefore, they must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in the which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All things which abide not in those conditions, are not justified; for all things are cleaveth unto intelligence; wisdom receiveth wisdom; truth conceiveth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and shineth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things; he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, for ever, and ever.

And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons; and their courses are fixed; even the courses of the heavens, and the earth; which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their months, in their hours, in their days, in their weeks, in their months, in their years; all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any, or the least of these, hath seen God moving in his majesty and power. I say unto you, he hath seen him; nevertheless, he who came unto the world was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abide.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labor in the field, and in the first hour I will come unto you and ye shall behold the joy of my countenance; and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and so unto the fourth, and so on unto the twelfth.

And the Lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord; every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last, and from the first unto the first, and from the first unto the last; every man in his own order, until his hour was finished, even according as his lord had commanded him, that his lord might be glorified in him, and be in him, that they all might be glorified.

Therefore, unto this parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently and ye shall find me; ask and ye shall receive, knock and it shall be opened unto you; whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you, it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you can not see him; my voice, because my voice is spirit; my spirit in truth; truth abideth and hath no end; and if it be in you, it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things.— Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

Remember the great and last promise which I have made unto you; cast away your idle thoughts and your excess of laughter from you; tarry ye, tarry ye in this place, and call a reunion assembly, even of those who are the first laborers in the last kingdom; and let those whom they have warned in their traveling, call on the Lord, O ponder the warning in their hearts which they have received for a little season. Behold, and lo, I will take care of your flocks and will raise up elders and send unto them.

Behold, I will hasten my work in its time; and I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this great and last promise which I have made unto you, when I said.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach me another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things; that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things; I shall send you again, to magnify the calling wherunto I have called you, and the mission with which I have commissioned you.

Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor.

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for. Therefore, they are left without excuse, and their sins are upon their own heads. He that sweareth me early shall find me, and shall not be forsaken.

Therefore, hurry ye, and labor diligently; that you may be perfected in your ministry, to go forth among the Gentiles for the first time, as many as the month of the Lord shall name, to bind up the raw, and set at nought the testimony, and to prepare the saints *For the hour of judgment which is to come; that their souls may escape the wrath in God, the desolation of abomination, which awaiteth the wicked, both in this world, and in the world to come.* Verily, I say unto you, let those who are not the first elders, continue in the vineyard, until the month of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

And ye in the liberty ye are with ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and ye to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall lie hid in blood, and the stars shall become even like angry, and shall cast themselves down as a fig that falleth from a fig-tree.

And after your testimony, come a wrath and indignation upon the people; for after your testimony cometh the testimony of earth, sea, and air, and of the elements of the world. And earth, sea, and air, shall raise groanings in the midst of her, and men shall fall upon the ground, & shall not be able to stand. And all shall know the battery of the voice of thunders, and the voice of lightnings, and the voice of trumpet, and the voice of the waves of the sea, leaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall melt: for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, glorifying the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: blessed, and lo, the bridegroom cometh, go ye out to meet him.

And I will bring forth a singing company, ye will go to meet them, and they shall appear at the great sign in heaven, and all people shall see it, I say, Amen. And another angel shall stand round his trumpet, saying, The great church, the mother of abortions, that made all nations drunk of the wine of her wrath, and her uncleanness, that persecuteth the saints of God, she shall be burned with fire, and her blood shall be poured out as the sea, and upon the islands of the sea, behold, she is the tower of the earth, she is Babylon, and is bound, her builders are dead, strong, no man can loose her, and therefore, she is ready to be burned. And he shall sound his trumpet both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the column of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be moved down, and the saints who are in waiting, who are alive, shall be quickened, and be brought up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be brought up to meet him in the midst of the pillar of heaven; they are Christ's, the first fruits; they who shall descend with him first, and they who are on the earth and in their graves, who are brought up to meet him; and all this by the voice of the sounding of the trumpet of the angel of God.

And a ter this, another trumpet shall sound, which is the second trumpet; and then cometh the redemption of those who are first at his coming; who have received their part in that promise which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spittle of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

And another trumpet shall sound, which is the fourth trumpet. Hearing, these are found among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trumpet shall sound, which is the fifth trumpet.
 Which is the sixth angel who committeth the everlasting gospel.

fling through the midst of heaven, unto all nations, kindreds, tongues, and people; & this shall be the sound of the trumpet, to all people both in heaven, and in earth, and that are under the earth, for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they lay to the sound of the trumpet, saying, fear God, and give glory in that we have sat upon the throne, for ever, and ever, for the hour of his judgment is come.

And again, another angel shall sound his trumpet, which is the sixth angel, saying, she is fallen, she who made all nations drink of the wine of the wrath of her fornication: she is fallen, is fallen!

And again, another angel shall sound his trumpet, which is the seventh angel, saying, it is finished! it is finished! the wrath of God hath erred, and treaded the wine-press alone; and the wine-press of the fierceness of the wrath of Almighty God is pressed. And then shall the angel be crowned with the glory of his angel, and the saints shall be filled with his glory, and receive the inheritance and he made equal with him.

And then shall the first angel again sound his trumpet in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trumpet, and yeal the secret acts of men, and the thoughts and intents of their hearts; and the mighty works of God in the second of the fourth year; and so on until the seventh angel shall sound his trumpet, and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and again shall he bow, that all the serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed, for a thousand years, that he may gather together his armies, and be gathered together, the fourth angel, even the meaning I shall gather together his armies, even the hosts of heaven. And the devil shall gather his armies, even the hosts of hell, and shall come up to fight against me, Michael, and his armies; and then cometh the battle of the great God! and the devil and his army shall be cast away, into their own place, that they shall not have power over me, and mine any more still; for Michael shall fight their battles, and shall overcome him who seetheth the throne of him who sitteth upon the throne, even the Lamb. This is the place of God, and the sanctified; and they shall not any more be slain.

Therefore, verily I have said to you, my friends, call your brethren assembles as I have commanded you; and as all have said, send, seek ye diligently and teach one another words of wisdom, ye shall ye men of the last books who shall ye do not seek to bring ye every man his study, and so by faith. Organize yourselves, ye people, ye every generation, thus, and establish, but ye even as I have said, ye, a house of fasting, a house of fasting, a house of prayer, a house of glory, a house of order, a house of God; that your incomes may be in the name of the Lord, that your outgoings may be in the name of the Lord; that all your savings may be in the name of the Lord, with upturned hands unto the most high.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and arrogant opinions, and from all your wicked doings. Appoint a constant ourselves a teacher, and let not all be spoken at once; and let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be benefited of all, and that every man may have an equal privilege.

See that ye love one another, **crase** to be converted, **crase** to impart one to another. **En** the gospel **crase** to be healed, **crase** to be nuclear; **crase** to bind, **crase** to bind one with another; **crase** to sleep longer than is needful; **crase** to put one's hand arly, that ye may not be weary; **crase** early, that your labor and your reward may be inviolable; and above all things, **crase** your love with the bond of charity, as with a mantle, which is the bond of reference and power; **prase** always, that ye may be an angel; **crase** behold, and lo, I will come quickly, and receive you unto myself. Amen.

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting; not by commendation, or constraint; but by revelation and the word of wisdom: showing forth the power and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that no man shall drink of wine or strong drink among you, should it not be good, neither meet in the sight of your Father, until I assemble your people together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine of your own make.

And again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly: it is not good for man: but is an herb for bruises, and all sick people, to be used with judgment and skill.

And again, hot drinks are not for the body, or belly.

And again, verily I say unto you, all wholesome herbes God hath ordained for the constitution, nature, and use of man.—

every herb in the season thereof, and every fruit in the season thereof. All these are to be used with prudence and thanksgiving; first also of beasts and of the fowls of the air. The food thus ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; & it is placed into law, that they should not be used only in times of want or of cold, or famine. All grain is ordained for the use of man, or beasts, or the staff of life; not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and barley for the fowls, and for swine, and for all beasts of the field, and hay for all useful animals, and for mild drinks: as also other grain.

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive his rich and true promises, and shall have power to overcome all their iniquities, and shall have wisdom, and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint; and the Lord give unto them a promise, that the dread-destroying angel shall pass by them, as the children of Israel, and not slay them:— Amen.